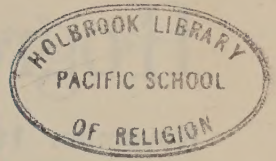
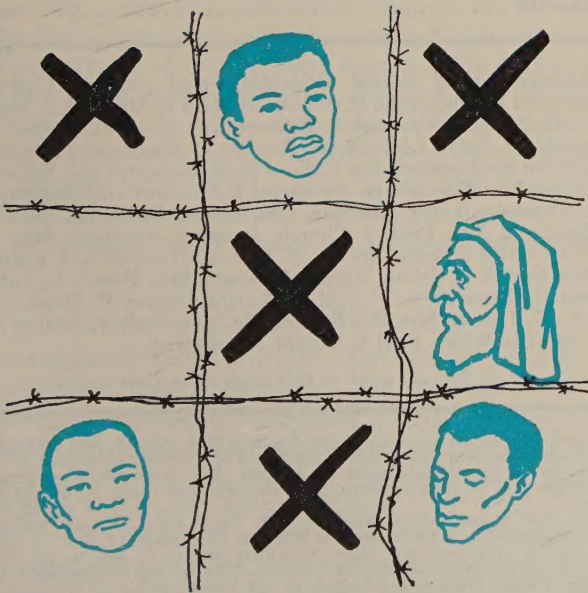


NOVEMBER 1959



Social Progress



Focus on the Middle East

Social Progress

Published by the Department of Social Education and Action of the Board of Christian Education of The United Presbyterian Church in the United States of America to provide a forum for the church on subjects of social concern for Christians. It includes program resources, legislative developments, and guides to worship, study, and action for leaders of social action groups in local churches, presbyteries, synods, presbyterial and synodical societies. Articles represent the opinions of the authors.

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**FROM
THIS
VANTAGE
POINT**

IN MID-SEPTEMBER a group of churchmen led by Dr. Edwin Dahlberg, president of the National Council of Churches, visited the White House and enlisted the support of the President in launching a year-long nationwide Program for Peace. Later in the day State Department officials consulted with the group about important aspects of international relations. The United Presbyterian Church was represented by the Moderator of General Assembly, the Stated Clerk, and the Secretary of the Department of Social Education and Action. Every church is urged to participate in the peace program, which is the current "social action" emphasis. The March, 1959, issue of **SOCIAL PROGRESS** (available from PDS, 25 cents for a single copy) presents suggestions for study and action.



Any significant study of world affairs begins with the recognition that the Christian community and the civil community are intimately related and bound together. Each is ordained by God for the benefit of mankind. The church must take seriously its duty to the secular order, to the political arrangements whereby provisional justice and order are maintained.

It is in the real world where technological change is at work, where populations explode, where refugees wait in despair, where organizations like UNICEF bring well-being and health to millions of children. It is in this world that the gospel must be proclaimed in great works as well as in words of power.

But in serving the cause of peace and human welfare in today's world, it is not easy for the church to know what it should say and do. The great issues of our time are complicated, confused, ambiguous. To understand them requires continuous searching for facts and for answers to hard controversial questions.



While the editor was not looking, his colleagues in the department have commandeered editorial space to tell our readers about the articles featured this month. They were written by Clifford Earle after six weeks in the Middle East and Southeastern Europe on missions for the United Presbyterian Church and the World Council of Churches. He observed UN programs, studied the Palestine refugee problem, consulted with Government officials—both in Arab states and in Israel. Everywhere UNICEF and other UN field workers counseled and aided him in every possible way. In Greece and Austria he attended World Council consultations on social questions.

We think his articles illustrate the importance of purposeful travel. His colleagues in the department commend the important work Clifford Earle is doing in relating our American churches to the World Council study of "our common Christian responsibility toward areas of rapid social change."

—*The SEA Staff*

Contrasts and Contradictions in the Middle East

THE MIDDLE EAST is full of surprises. All the way from Cairo to Damascus the traveler finds the very old and the very new existing side by side and competing for attention. The contrasts are so vivid that they amount to contradictions.

Last summer several hundred men and women who had migrated to the United States from Lebanon visited the land of their origin. They traveled across the seas by chartered boat. One of the travelers brought with him a bright and shining 1957 model American car as evidence of the prosperity he had found in his new home. His relatives came to the Beirut docks to meet him in a new 1959 American automobile.

On city streets and country roads in Lebanon and throughout the Middle East one witnesses a continuous pageant of contrast—camels and donkeys, pedestrians (mostly women in Arab dress) carrying bundles on

their heads, and automobiles of every model and size and vintage.

A taxi trip across Manhattan or down the main street of any American town can never be as hair-raising and nerve-shattering as an auto ride along the Nile north of Cairo in the relative cool of the morning when the narrow road is crowded with people and carts and cars and beasts of burden to whom left and right are all the same.

The Negev

In the rolling desert south of Beer-sheba a traveler is likely to come upon a fascinating and unforgettable scene—in the foreground a Bedouin tent with two or three camels staked nearby, in the middle distance a factory, perhaps a chemical plant, rising from the sandy plain, and on the horizon the low, sharp outlines of a new community with modern dwellings and apartment houses.

Beersheba itself is an anomaly, a contradiction. One does not expect to find a thriving industrial city of 40,000 people in the desert. But the desert is being slowly transformed. Year after year, as irrigation is extended southward and as the brackish soil is desalinized and made suitable for crops and orchards, the bleak upper reaches of the Negev become bountiful, and the contrast is remarkable. In Beersheba, for example, where ten years ago there were thirty trees, more than 250,000 new trees have been planted.

Hotels

Throughout the Middle East modern hotels stand out against medieval backgrounds. In the Jordan sector of Jerusalem, for example, several new hotels with every modern appointment have risen near the ancient walls of the Old City. At the north end of the Dead Sea, where the Jordan River empties, there now rises an air-conditioned resort hotel while not far away Aqabat Jaber, largest of fifty-seven camps maintained by the United Nations for Palestinian refugees, sprawls across acres of burning desert at the foot of the Mount of Temptation.

And the pride of Cairo is the new Nile-Hilton Hotel (where this observer did not stay), which has introduced a social revolution of no small significance by employing lovely Egyptian young women, respectable daughters of some of the city's finest families, as waitresses in its popular restaurant—the first time anything like that has happened in the Arab world with its strong tradition of keeping women in seclusion.

Clinics

The eleventh century rubs shoulders with the twentieth century, almost literally, in the multiplying maternal and child health clinics in the villages of Egypt. The most modern medical materials and techniques, dispensed by well-trained specialists, are here made available to hundreds of thousands of families from the impoverished countryside whose customary ways of life are based on centuries-old traditions. In a typical village clinic, the nurse in charge will be a locally recruited girl who is trained and sent back to serve among the people she knows and loves and who know and trust her. It should be noted that the public-health and community development programs of Egypt are among the most imaginative and potentially effective in the world. The major obstacle is economic—the Government's ability at present to provide funds for the implementation of only a small part of the over-all plan.

Battir Village

Battir is a frontier village in Jordan—a community of 1,700—several miles west and south of Jerusalem. Here the contrast is between 1949, when the village found itself suddenly cut off by the demarcation line from its railroad station, its highway, its principal water supply, most of its fields, and 1959, when the citizens have brought to completion a prodigious series of projects by which the community has been rebuilt and considerably modernized and its social and economic life re-ordered, so that Battir has become a model for all of Jordan.

The villagers' achievements include a paved road across stony hills and valleys connecting with the Jerusalem-Hebron highway four miles away, a new source of water for domestic use and irrigation, school for girls, new paved roads and terraces inside the village, an extensive program of adult education, postal and telephone service, electric lights, public-health and community planning, the development of handicrafts and arts, a public playground, and 16,000 new trees.

Two Worlds

Throughout the Middle East people live in two worlds. Often they exist, culturally speaking, in two centuries. This is true, of course, of men and women in all of the so-called areas of rapid social change. At a college in northern Greece, for example, one of the cooks in a new and

very modern college kitchen demonstrated to the writer her skill at hand spinning woolen thread, which she would later dye and weave into durable fabrics for the colorful dresses worn by the women of the remote mountain village she called home.

What all this illustrates is the amazing ability of men and women, and especially of children, however remote and unsophisticated their background, to adjust to modern technology. Of course, social and cultural change usually happens unevenly with the result that some persons are benefited far less than others, or may actually be hurt by the changes that are taking place (as, for example, when one group is put at the mercy of another group). But we of the proud and advanced West must never underestimate the capacity of people elsewhere to take our progress in stride.

TENSIONS IN THE MIDDLE EAST

WHEN we talk about conflict in the Middle East we usually have in mind the bitter tension between the Arabs and the Jews.

This is the first, and presently the most crucial, of a complex of hostilities that plague international relations in the Arab world.

The Arabs and the Jews

In the United States, where we are not a little concerned about Soviet-American relations, "coexistence" is accepted by nearly everyone as a reasonable and realistic idea. We have learned to abhor the available alternative. In the Arab world, however, where Israel is the antagonist, "coexistence" is a strange and often dangerous word. Very few can really bring themselves to accept the idea of Israel's continued existence. No person who aspires to leadership in the Arab countries dares advocate openly any kind of coexistence with the Jewish nation, however differ-

ently he may privately believe about the political realities of the region.

Arab antagonism toward Israel is particularly strong in Jordan, which is part of the area originally proposed, in World War I days, as a "national home" for the Jews. Jordan now includes within its borders some of the narrow region between the Jordan River and the sea to which Jewish immigration was restricted in the early days of Britain's control of the area under the League of Nations' mandate.

It would be hard to convince many of the Arabs in Jordan that Israel has no expansionist aspirations and does not dream one day of moving her eastern border at least to the Jordan Valley. They remember that Mr. Ben-Gurion, Israel's prime minister, is said to have described the present Jewish state as forming only "80 per cent of Western Israel."

Jordan's bitterness toward Israel is deepened and aggravated by the

fact that Arab refugees from Palestine (or from that portion of Palestine, which, as they put it, is "occupied" by the Jews) comprise more than one third of its population. Many of the refugees are understandably resentful, and they are unanimous in putting the entire blame upon Israel.

In that atmosphere one almost never hears the word "reconciliation." In a series of conversations last summer with Arab leaders in many parts of Jordan, this observer heard the word only once. It was spoken by Anglican Bishop Najib Cubain, of Jerusalem, whose episcopal diocese embraces Jordan, Lebanon, and Syria. A gentle man of wisdom and courage and faith, technically a Palestinian refugee himself, when he uttered the word as representing the true goal of Christian endeavor in the Middle East, it sounded like a prayer.

The Arabs and the West

The bitter antagonism of the Arabs toward Israel is complicated by the feeling throughout the region that the Jewish state is a beachhead of the West, a springboard of Western influence in the Middle East, and that is a matter of deep anxiety in all of the Arab lands. Here is the second tension that plagues the Middle East—the almost universal Arab resentment of the West.

Indeed, Egypt's tremendous influence among the Arabs of the Middle East derives from the fact that it alone of the Arab countries has successfully defied the West. The Anglo-French attack of November, 1956, did nothing so much as ensure Nasser's eminence in the eyes of

hero-worshiping Arabs throughout the Middle East.

Arab hostility toward the West is not unrelated to the long and tragic record of European imperialism in the Middle East. It is only within the last two, three, or four decades that the Arab countries have been freed from outside political domination.

Islam Versus Christianity

Still another conflict in the Middle East is the deep and old one between Islam and Christianity. This rivalry has had a lot of history, much of it bad, and almost every country of Europe has been involved in what the Arabs would say is the wrong side. The struggle is not violent at the present time, but it is still unresolved and will not easily fade away.

In the United Arab Republic the Government is increasing its control over privately operated schools and other institutions, including those of Christian origin and orientation—the requirement, for example, that Arab culture be taught in every school as a required subject by a qualified person, which is interpreted to mean Islamic culture and dogma as only a true Moslem could know it and teach it. This appears to be a modern version of the thousand-year rivalry between Christianity and Islam in the Middle East.

Rich Lands Versus Poor Lands

Still another conflict is the revolt of the "have-nots" against the "haves." Denis Baly, long a resident and able student of the Middle East, suggests that this conflict takes three forms in the Arab world—the peasants against the landlords, the coun-

tries without oil against those which have oil, and the Middle East as a whole, with its tragic poverty, against the wealthy lands of Britain and America. Dr. Baly is convinced that revolution must come and that the wealth must be redistributed in all of these areas. He says, "The real question is whether the revolution will be violent or peaceful, whether those with wealth will tax themselves for the benefit of those without, or whether the poor will seize it from them by force of arms."



It is truly alarming that so many people in the Western world fail to see the urgent necessity of wrestling with the problem of poverty in the Middle East. It is certainly to America's "self-interest" (to put it mildly) to do everything possible to under-

gird the economies of all the countries in the Middle East to the end that the standards of living of the common people are raised several hundredfold. This observer has in mind the possibility that if this does not happen, the Arab nations in desperation will resort to other means of solving their economic problem.

Reconciliation

These are some of the conflicts and tensions of the Middle East. There are other hostilities that we may wish to discuss sometime in a more complete analysis of the area. Many believe that we can look forward to years, even decades, of tension and trouble in the Arab world.

Reconciliation will not be easy. It is well to keep two things in mind: (1) reconciliation can be achieved only by those who live in and belong to the area; (2) reconciliation requires that some people belong to both sides irrevocably, as Denis Baly declares. It is a Christian insight that reconciliation must be preceded by repentance, and that reconciliation implies acceptance. The Arab world, for example, must accept the existence of Israel. The oil-rich lands of the Middle East must accept some kind of responsibility for alleviating the blighting poverty of the Arab world. And Israel must give assurance, so that none can doubt, that it has no expansionist aspirations.

PALESTINE REFUGEES

THE "big event" of last summer in the Middle East was the release by the UN Secretary-General of a report embodying his proposals for the continuation of United Nations assistance to Palestine refugees. The report elicited excitement because it dealt with the most urgent human problem confronting the Middle East—the persisting issue of the refugee victims of the Arab-Israeli hostilities of 1948.

The Arab refugee problem takes second place only to the wider and deeper and more dangerous problem of poverty throughout the Arab world.

A traveler in the Middle East encounters the Palestine refugee issue wherever he goes. As he moves through the Arab countries he is more than likely to meet people who do their best to see that he is thoroughly instructed concerning the refugees' side of the tragic story—what they have been made to suffer

and who was responsible. This observer recalls vivid conversations on the refugee theme with hotel porters, headwaiters, air-line personnel, taxi drivers, policemen, Government officials, educators, newspapermen, tourist guides, businessmen, farmers, soldiers, religious leaders of all faiths and creeds. In Jordan more than half of the people he met and with whom he conversed identified themselves as Palestine refugees.

In Israel, as well as on the Arab side of the demarcation line, interest in the Palestine refugees is wide and intense. A traveler who has come recently from "the other side" is besieged with questions about the refugee camps.

It was this observer's experience that in the upper levels of the Israel Government one finds a much deeper understanding of the Palestine refugee problem, and less rationalization about it, than he is likely to find elsewhere. The views of most of the peo-

ple of Israel about the displaced Arabs seem to be based more on wild legend and fancy than on fact. The cause of humanity would be advanced if Israeli newspapers would feature a series of faithfully accurate nonpolitical reports about the refugees. The articles would be read avidly throughout the land.

Whom to Blame

For ten years there has been a running argument about responsibility for the flight of Arab civilians from their homes in Palestine at the outbreak of Arab-Israeli hostilities in 1948. The refugees generally claim that they were driven out by the Jews. The Israeli counterclaim is that Arab leaders in adjoining states, anticipating the end of British rule and preparing to invade the area, encouraged the Arabs of Palestine to get out of the way with the promise that they would soon be able to return. Both claims are sincerely made, and it would seem (at this distance) that each has some foundation in fact. It is true that Jewish terrorists incited fear and panic in many Arab communities. It is true also that British and Jewish leaders in Haifa and elsewhere, before and after the May 15 deadline (when the British terminated their mandate and the surrounding Arab states launched their invasion), sought by handbills and loud-speakers to persuade the Arabs to remain.

So the argument rages. What is important is that, whichever story applies in particular cases, the Arab civilians who became refugees did not wish to leave and did not intend to be away for a long while.

How Many

Another continuing debate has to do with the number of Palestine refugees. Estimates of the original exodus of Arab civilians run from less than 600,000 to more than 800,000. These figures do not include the large number of families along the demarcation line on the Arab side who lost their fields or jobs and became "economic refugees."

At present more than a million Palestine refugees are registered with the United Nations agency. This figure includes a large number of children born into refugee families since 1948. It is undoubtedly true that the refugee rolls include the names of many who are not bona fide refugees as well as the names of not a few who have died and whose ration cards are held by relatives. At the same time it should be recognized that many authentic refugees never were properly registered. They and their children should be on the rolls. The registration lists need to be reviewed and corrected, but it is quite possible that a revision would not diminish and may even increase the number of persons who qualify for refugee classification.

The Palestine refugees are distributed among the Gaza Strip (240,000), Jordan (580,000), Lebanon (130,000), and the Syria Region of the UAR (110,000). In Gaza they comprise 70 per cent of the population; in Jordan, 36 per cent; in Lebanon, 8 per cent; and in the Syria Region, 2.6 per cent.

UNRWA

In 1948 the United Nations set up an emergency committee to assist the

refugees from Palestine. In 1950 the present program was constituted—the United Nations Relief and Works Agency for Palestine Refugees in the Near East—commonly called UNRWA.

The agency's task is a prodigious one. The program includes relief and rehabilitation (implementing the *R* in its name) as well as limited assistance toward self-support (the *W* part of its mandate).

Basic Services

Relief includes regular rations, supplementary food for those needing it, medical and welfare services, and shelter in 57 UN-operated refugee camps. More than 800,000 refugees receive food and other services. More than 400,000 live in the camps.

The refugee camps are distributed as follows:

	<i>Camps</i>	<i>Refugees</i>
Gaza Strip	8	140,000
Jordan	25	190,000
Lebanon	16	52,000
Syria Region	8	22,000

It may be noted in passing that it is not true to say, as some have said in describing the Arab refugee problem, that a million refugees languish in UN camps. Sixty per cent or more of the Palestine refugees have found places to live outside of the camps. Some 200,000 refugees have achieved self-support to such an extent that they no longer rely on UNRWA services. Of the camp population, it is estimated that nearly 50 per cent are children and young people under sixteen years of age. The Palestine refugees are by no means lacking in courage and intelligence and initiative. What most of them lack is opportunity.

As for rehabilitation, UNRWA (in co-operation with UNESCO) provides general education for nearly 180,000 children. Two thirds of these children attend 3,400 UNRWA-UNESCO schools; the rest are sent to public and private schools on UNRWA "scholarships." Nearly 1,400 refugee young people are being given various kinds of vocational training. The vocational training school at Kalandia near Jerusalem, as the writer can attest, is a model for the entire Middle East. All of the data on education refer, of course, to the current year. The cumulative figures over the ten years of UNRWA operation would indeed be imposing.

Toward Self-support

Under the heading of assistance toward self-support on the part of refugees, UNRWA's program includes:

1. Loans and grants to refugees to help them establish themselves in economically sound ventures. More than 7,200 refugees have been aided in this program which was terminated in 1957 because of lack of funds. It may be revived this year.

2. Two agricultural developments in Jordan and one in Syria involving a total of 154 families.

3. Three urban housing units in Amman and Jerusalem providing permanent housing for 126 families.

4. An afforestation program in Gaza covering planting and guarding of 4.5 million trees.

5. An employment service for refugees seeking work in Arab countries, and assistance to refugees desiring to emigrate.

UNRWA's activities in the whole area of self-support have been

greatly limited and hindered by lack of funds for this purpose, and even more by the feeling on the part of Arab leaders and the refugees themselves that these efforts tend to compromise the refugees' rights to compensation and repatriation. This is a very tender subject among the Arabs.

The Cost

UNRWA's relief activity costs an average of \$2.20 per refugee per month (counting only the refugees who receive aid). This comes to the fantastic figure of seven cents a day per refugee. Food alone is provided at five cents per day per refugee receiving rations.

The other services—education, vocational training, administration, special programs—bring the cost to ten cents per day per refugee.

The program is supported by the voluntary contributions of member Governments of the United Nations. The annual budget, limited not by the need but by the generosity of the various supporting nations, comes to about thirty million dollars a year.

In the nine and a half years of its existence, UNRWA has received nearly three hundred million dollars. The United States has contributed 68 per cent of this amount; the United Kingdom, about 20 per cent; some thirty countries, 12 per cent.

Secretary-General's Report

No wonder the UN Secretary-General's report, which deals with the continuation of the UN agency for Palestine refugees, created so much excitement in the Middle East when it was released in late June.

The background is this. UNRWA is destined to expire at the end of

June, 1960, unless the United Nations, by General Assembly action, continues its life.

In the fall of 1958, during consideration of UNRWA's activities by the UN General Assembly, the United States representative announced that this country would cease to support UN assistance to Palestine refugees after 1960 unless there could be some hope of real progress toward a permanent solution of the problem. At the same time, the Israeli Government, which had until then insisted that the refugee question could not be treated apart from the political issue (that is, peace negotiations), announced that it was now willing to separate the two problems and to enter into conversations regarding the solution of the refugee question on the basis of integration and compensation. The UN General Assembly, fully aware of the implications of the U.S. and Israeli declarations, directed the Secretary-General to study the Palestine refugee problem and to present his proposals regarding UNRWA's future to the fourteenth session of the General Assembly in 1959.

The report is a remarkable document of twenty pages consisting of four parts—an analysis of the problem with appropriate proposals, a technical section on UNRWA operation, an economic study that deals broadly with the potentialities and needs of the area during the next ten years, and a set of tables of economic and demographic data.

The report proposes unreservedly the continuation of UNRWA "for all the time and to all the extent necessary, pending the reintegration of the refugee population into the pro-

ductive life of the area." The report calls attention to the need for revising the refugee rolls and for greatly stepping up the program of assistance toward self-support—the *W* of UNRWA.

Reintegration

In discussing the reintegration of the refugees into the productive life of the area, the question is raised as to where the reintegration should take place, in Israel or in the Arab lands.

The Hammarskjöld report calls attention to a 1948 UN General Assembly resolution:

"That the refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so."

In the Arab world this resolution is taken to mean that every refugee has the right to return to Palestine if he desires to do so. The choice is his to make, without reservation.

The Secretary-General's report, however, recognizes the hard reality of Israel's concern about its internal security and its insistence that the UN resolution relates to "refugees wishing . . . to live at peace with their neighbors." This would seem to prohibit the return of all but a few of the Palestine refugees, and Israel would set the conditions.

Israel's proposals so far have been limited to offering compensation to former landowners in the country, and an extension of the uniting of families plan under which some 2,000 former Arab residents returned to Israel territory prior to the termination of the plan, for lack of Arab concurrence, in 1952.

This writer can report, however,

that during informal conversations with Israeli officials last summer, there was some indication that Israel may be able and willing to repatriate as many as 100,000 Palestine refugees.

Arab and Jewish Reactions

The Arab reaction to the Hammarskjöld report has been generally negative. The Arab states are suspicious of any approach to the refugee problem that seems to permit anything less than the unreserved right of every refugee to return to his former home in Palestine. They attack the report because it ties the continuation of UNRWA to the integration of the refugees into the economic life of the Middle East (with the implication that most of them would be resettled on the Arab side of the demarcation line).

Israel's reaction has been quiet but positive. The Israeli leaders see in Mr. Hammarskjöld's proposals, once they are put into effect, the possibility of making some progress toward a solution of the difficult refugee issue. Israel seems to be ready to enter into serious negotiations regarding the return to its territory of a really significant number of displaced Palestinians.

The Churches React

The Commission of the Churches on International Affairs (the "foreign relations" arm of the World Council of Churches and the International Missionary Council) sponsored a special consultation in August for the purpose of reviewing and reacting to the Secretary-General's proposals regarding the future of UNRWA. The consensus of the gath-

ering was to urge the continuance of the UN agency and to support heartily the Secretary-General's recommendations.

It is worth noting that the CCIA consultation was held on the very day of a meeting in Sofar, Lebanon, of representatives of the Arab states who issued a joint statement repudiating the Hammarskjöld report.

The CCIA group also gave informal endorsement to a letter from the officers of the organization (Sir Kenneth G. Grubb, Dr. O. Frederick Nolde, Dr. Elfan Rees) to UN Secretary-General Dag Hammarskjöld in which appeared the following relevant paragraphs:

"It is certain that, whatever Governments may do, the churches will not abandon the Arab refugees, nor will they cease their advocacy for the needs of the 'other claimants for relief.' At the same time we are convinced that what the churches can do will not be enough. Moreover, we are apprehensive that, if there is no progress toward solutions, it will become increasingly difficult to continue to focus Christian concern on this particular refugee problem at a time when so many others challenge us.

"We take hope from the knowledge that you yourself have undertaken to advise the Fourteenth General Assembly as to what the future course of action should be, and it is for this reason that we venture to address you in the following terms:

"1. While we deplore the failure to solve this problem after ten years of endeavor we have no criticism of UNRWA's magnificent work as a relief agency, and we are most grate-

ful for its devoted leadership. We also recognize that, had more Governments contributed more generously, the 'self-help' projects, which offer so much hope of solutions for individual families, would have prospered better.

"2. We do not believe that the progressive pauperization of these refugees ought to be perpetuated, but we are nevertheless convinced that a continuing relief program on a long-term—though possibly diminishing—basis is essential and inevitable. We are informed that almost one third of the older refugees are now incapable of employment and re-establishment, moreover those others, not yet incapacitated, who might accept re-establishment would need continuing care and maintenance until their establishment was firm.

"3. The preceding paragraph notwithstanding, we regret that UNRWA has been forced, by *political* and financial considerations, into the role of a 'relief' agency to the almost total exclusion of 'works.' We are convinced that, in any new dispensation, relief should become ancillary to works and should indeed become conditional on works being made financially and, above all, politically possible.

"4. We recognize that such a change of emphasis must depend, in the first instance, on the good will of the host Governments, but we do not think this will be forthcoming without some initial action on the part of Israel. We welcome most warmly the recent offer by Israel of compensation, more particularly as it was made in a much less rigid context

than that of total settlement. Nevertheless, we do not think this is enough. Our second Beirut Conference called for the recognition of the moral right to repatriation. We have no illusions as to the practicability, on political and economic grounds, of unrestricted repatriation, but we feel that the possibility of repatriation—under international control and possibly on an annual quota basis—must be one element in an over-all settlement.

“5. Given such a move we then think that the main emphasis in a new program should be on building up an economically and socially useful future for the refugees by equipping them in such a way that they can establish themselves. We are not sanguine that the present political climate is propitious for large-scale resettlement programs in the host countries, but we do believe that, given adequate resources, a family-by-family ‘self-help’ and ‘homes and jobs’ movement would soon acquire momentum.

“6. A final onus lies upon member Governments of the United Nations who, in our view, must be made to realize that in addition to maintaining the relief program, much more massive sums of money will be required if we are to move toward solutions, and that more money must be contributed by more Governments.

“7. We therefore visualize a new deal for the refugee in which he is offered, as a comprehensive offer: (a) a home and a job; (b) continuing relief until he is established; and (c) compensation from Israel; or, (d) and as an alternative, the possibility of ultimate repatriation to Israel.

“8. We do not know whether such a program could be implemented by UNRWA as it is now organized, but it may well be that a new agency untrammelled by the past, and by past agreements, could more easily make a new beginning.”

WORLD REFUGEE YEAR

The complex and poignant refugee problem is well documented in this issue of *SOCIAL PROGRESS*. To arouse Governments and voluntary groups around the world to put forth new efforts to solve this problem, the UN General Assembly resolved to promote a World Refugee Year beginning June, 1959, and continuing to June, 1960. The churches' compassion for millions of stateless and uprooted people can be shown in many ways. We hope local congregations will co-operate with our United Presbyterian Committee on Resettlement Services to get assurances for more refugee families. Local congregations can encourage local newspapers and church bulletins to publicize World Refugee Year as Elfan Rees, representative of the Commission of Churches on International Affairs and adviser on Refugee Affairs to the World Council of Churches, has written: “It was ‘we the peoples’ who conceived the plan of the World Refugee Year, and it is on them that the ultimate onus lies for ensuring that it is fully and fruitfully observed.”

Israel and the Exiles

IN REPORTING the refugee story of the Middle East, we should never forget that Israel itself is a haven for displaced persons.

The Proclamation of Independence declared: "The State of Israel will be open to Jewish immigration and the ingathering of exiles." Be-

tween May, 1948, when Israel came into being, and January, 1959, more than 936,000 immigrants were received into the country, and the population almost trebled.

The following table presents population and immigration figures through 1958.

Population and Immigration 1948-1958

<i>Period</i>	<i>Immigration ¹</i>	<i>Jews</i>	<i>Population at end of period</i>	
			<i>Non-Jews</i>	<i>Total</i>
5/15/48 to 12/31/48	101,837	758,702	120,000 ^a	879,000 ^a
1949	239,954	1,013,871	160,000	1,173,871
1950	170,697	1,202,993	167,101	1,370,094
1951	175,245	1,404,392	173,433	1,577,825
1952	24,609	1,450,217	179,302	1,629,519
1953	11,575	1,483,641	185,776	1,669,417
1954	18,491	1,526,009	191,805	1,717,814
1955	37,528	1,590,519	198,556	1,789,075
1956	56,330	1,667,455	204,935	1,872,390
1957	72,634	1,762,741	213,213	1,975,954
1958	27,287	1,810,148	221,524	2,031,672

Out of the total Jewish population in 1957, 33.4 per cent were native-born. Of those born abroad, 56.1 per cent were born in Europe and America, 25.3 per cent in Asia, and 18.6 per cent in Africa.

During the pre-State period, 1919 to May 14, 1948, 87.8 per cent of Jewish immigrants came from Europe, 9.5 per cent from Asia, 0.9 per cent from Africa, and 1.8 per cent from America and Oceania. The proportions changed considerably in the subsequent years.

¹ Including tourists who settled in Israel and non-Jews.

² Estimated.

Integration of Newcomers

The organization responsible for the reception and integration of refugees and other immigrants is the Jewish Agency, which carries on a tremendous program with funds subscribed by Jews in all parts of the world. For all practical purposes, the Jewish Agency is now identical with the World Zionist Organization.

The Jewish Agency has provided transport for nearly all of the newcomers of the last decade. Most of them arrived without means or skills. The Jewish Agency and the Government have had to spend enormous sums to receive, house, and train the immigrants, to give them immediate employment and provide them with steady jobs in agriculture and industry, to build new villages and towns for them, to expand public services of all kinds, to facilitate social and cultural integration.

At first the newcomers were placed in reception centers which meant months of idleness and dependence before they were settled. After mid-1950 they were sent to transition camps where they could earn part of their living. In 1954 a new program—From Ship to Settlement—was inaugurated by which every immigrant is sent to an agricultural settlement or development area where housing is ready and work is available.

This observer has visited Kiryat Gat, a new village at the edge of the Negev above Beersheba. The village was built, all at once, three years ago. All of its 14,000 inhabitants are new immigrants—principally from Eastern Europe and North Africa.

Since 1948 about 150,000 homes

have been built for newcomers. A major factor in providing housing is a nonprofit company, Amidar, jointly owned by the Government and the Jewish Agency. About a third of Israel's population live in some 120,000 homes in about 250 housing developments administered by Amidar. The houses are allotted on low rental or easy purchase terms and the income is invested in further housing. Visitors to Israel are bound to be impressed by the home building activity throughout the country.

This is only part of an amazing story, and it all means that Israel has done exceedingly well in receiving immigrants and exiles from the world over.

Jews from the Arab Lands

Especially pertinent to the Middle East story is the fact that between the founding of the State of Israel in May, 1948, and the end of February, 1950, 213,478 Jewish immigrants arrived in Israel from the Arab countries of the Middle East:

123,430 from Iraq
45,900 from Yemen
3,324 from Aden
5,850 from Syria-Lebanon
34,974 from Egypt

These immigrants comprise 23 per cent of the total number received.

In the same period, 39,340 came from Iran and more than 190,000 from the Arab states of North Africa—Libya, Tunisia, Algeria, Morocco. This adds up to more than 400,000 Jewish immigrants from Arab countries (not including those from Iran).

The question rises as to how many of these newcomers to Israel had suffered political or economic reprisal in the Arab lands in which

they formerly lived, and came as refugees.

As the military phase of the Arab-Israel war gave way to economic reprisals on the part of the Arab states, and as Israel persisted in its refusal to readmit dispossessed and fugitive Arabs, it is understandable that many Jews living in Arab countries should be brought under discrimination. This would happen particularly in countries having substantial Jewish populations.

In Iraq, for example, there was a Jewish community of 130,000 to 150,000 persons whose ancestors had lived in the area for many centuries. They were highly respected, mostly middle class, filling places of leadership in the professions, in the arts, in the civil service. In March, 1950, the Iraqi Government announced that Jews wishing to emigrate would be permitted to do so within one year, after which time no Jews could leave the country. More than 123,000 Iraqi Jews departed, 100,000 of them within six months in 1950, leaving behind their vast amounts of property. Their destination was Israel, but they had to come by roundabout routes—via Turkey, Greece, Cyprus, from where they were taken by the Jewish Agency to Palestine.

The present strongly anti-Zionist leader of the greatly depleted Jewish community in Baghdad insists that the Jews who left the country nine years ago were induced to do so by Zionist zealots and agitators. Several Iraqi Jews now living in Israel with whom this writer talked in a quiet Jerusalem hotel last summer told of the fear and sadness of their departure from Baghdad at the time of the mass exodus in 1950. They insisted

that they fled because of economic and personal discrimination.

Is it out of place to observe in passing that the argument about why the Iraqi Jews emigrated to Israel is not unlike the debate over the reason for the flight of the Arabs from Palestine in 1948?

A great deal has been written about the "flying carpet" operation by which some 45,000 Jewish refugees fled from Yemen to the Aden Protectorate and then were brought by air to the Jewish homeland. During centuries of isolation the Yemenite Jews had developed a rich tradition of their own. In the transition from the desert state to Israel they came, culturally speaking, from the eleventh century to the twentieth century. A trained and disciplined group of young Yemenite dancers from Israel amazed and pleased audiences across Europe and America with their wild art during 1958.

Egypt is another Arab country from which a relatively large number of Jews have emigrated during the last eleven years. Many have gone to South America. Nearly 35,000 have migrated to Israel. The largest exodus occurred in the months following the outbreak of hostilities in the Sinai area in 1956 when more than 13,000 Egyptian Jews arrived in Israel. They came via Italy and Cyprus and other indirect routes.

The Question of Property

Very close to the heart of the refugee problem in the Middle East is the question of property abandoned by the exiles. This applies both to the Jewish refugees from Arab lands who are now in Israel, and to the Arab refugees from Palestine.

The value of properties left behind by the Arabs fleeing Palestine in 1948 is estimated by some Arab leaders as amounting to two billion dollars or more. A few years ago the United Nations attempted to estimate the worth of immovable property (such as land and buildings) left behind by Palestine refugees. The director of lands in the British mandate was called in to direct the study. The records were found to have been badly kept, scattered, full of errors. Many illegal sales of property to Jewish buyers during the long period when such sales were proscribed had been unrecorded or falsified. The study, which is still going on, has produced a very tentative, preliminary, entirely unauthenticated estimate in the neighborhood of about three hundred million dollars. This figure would be entirely unacceptable to the Arab leaders, just as their estimate would be unacceptable to Israel. There is still a great deal of hard work to be done in arriving at a basis for compensation.

We do know, of course, that in 1948 Arabs held 60 per cent of the

land that is now Israel. Jews owned about 7 per cent of the land. The remainder, some 30 per cent, was held in the name of the British Crown and became Jewish national property when the mandate was finally abandoned.

In reaching a fair figure for the value of properties and holdings left behind by Jews migrating to Israel from the Arab countries of the Middle East, the difficulties would seem to be even greater than in the case of the properties formerly held by Palestine refugees. On the basis of information from some of the Jewish immigrants when they arrived in Israel, it has been estimated, very tentatively and unofficially, that the Jews who fled from Iraq left behind properties and goods worth some two hundred million dollars. A similar estimate for the Jews from Egypt is fifty million dollars. The data are quite unreliable, however, and the estimates inconclusive.

The question of property should never be permitted to overshadow or obscure the greater questions of human values and human rights.

The statistics in this article are taken from *Facts About Israel 1959*, compiled by the Government Press Office, Jerusalem.

CHILDREN ARE WONDERFUL

IN ANY LANGUAGE

UNICEF is the United Nations at its best. The UN Children's Fund (formerly the UN International Children's Emergency Fund and still called UNICEF) sponsors or assists or otherwise makes possible programs and services ministering to fifty million children around the world.

Personnel

It was this writer's privilege last summer to spend considerable time with UNICEF personnel and to visit a variety of UNICEF-related programs in the Middle East and Greece.

A remarkable group of men and women staff UNICEF field offices around the world. They are a truly international team of competent and dedicated civil servants.

The chief representative in Cairo, for example, is a man of unusual energy and intelligence from Burma, Gurdial Dillon. His deputy is Irian Elshammah—capable, good-looking,

gracious—a native of Cairo. Both Dillon and Elshammah have won the respect and admiration of Government leaders with whom they must work in developing programs for children in this land of great need.

Mr. Dillon's efficient and friendly secretary and office manager is Mrs. S. Bulbulian, a handsome young woman of Armenian background. Mr. Elshammah's charming secretary is likewise Armenian. The very young man at the switchboard who serves also as receptionist is particularly good at dealing with telephone operators, and that is not easy, as a visitor quickly discovers, in Egypt. The staff includes a distinguished-appearing, well-dressed, and always pleasant older man who is the keeper and driver of the official UNICEF car.

One cannot meet Mr. Dillon and his co-workers without sensing their pride in being part of the UN's world-wide team and their devotion

to the cause that UNICEF represents and serves.

The Cairo office supervises UNICEF operations in a large area that includes Egypt, Libya, and the Sudan. The regional headquarters is in Beirut where Mr. S. A. Sutton, a Canadian, is in charge.

Programs in 100 Countries

Prior to 1951 the major part of UNICEF aid was used to meet the emergency needs of children in post-war Europe. In 1951 the United Nations General Assembly directed the Fund to change its emphasis to helping children in all parts of the world, particularly in underdeveloped areas.

Since 1951 UNICEF has stressed long-range assistance in the fields of basic maternal and child welfare

services, campaigns against debilitating diseases such as malaria, tuberculosis, yaws, leprosy, and trachoma, and programs to improve child nutrition. UNICEF aid is currently going to 16,570 maternal and child health centers, 23 environmental sanitation projects, projects for the care of handicapped children in 9 countries and for the care of prematurely born infants in 7, immunization and vaccine production projects in 3 countries, leprosy control campaigns in 14 countries, 4 penicillin production plants, 31 milk drying plants, 144 milk dairies, a plant to process fish flour, and another for processing vegetable milk based on soybeans.

Aid is being extended to more than 300 programs in 100 countries and territories. The following table suggests the scope of the work.

	<i>Africa</i>	<i>Asia</i>	<i>Eastern Med.</i>	<i>Europe</i>	<i>The Americas</i>	<i>Inter-Regional</i>	<i>Totals</i>
Countries	31	20	13	6	34	—	104
Programs							
Basic MCW Services	21	30	17	10	36	2	116
Disease Control	50	43	27	2	31	—	153
Nutrition	16	17	17	3	42	3	98
Emergency Aid	2	1	2	—	—	—	5
Total all programs	89	91	63	15	109	5	372

Note: Other UN agencies (WHO, FAO, the UN Bureau of Social Affairs, the UN Technical Assistance Administration) provide technical or consultative services for many UNICEF-aided programs—at the planning stage, during the operation, and in the evaluation of results.

Three to One

UNICEF assists programs only at the request of the Governments of the countries and territories in which the programs are located. The requests are reviewed and approved by a UN committee composed of representatives of thirty member states elected by the UN General Assembly.

The committee meets twice a year. Member Governments usually select as their representatives persons of great competence in the field of child welfare. The United States representative is Mrs. Katherine Oettinger, Chief of the Children's Bureau of the U.S. Department of Health, Education, and Welfare.

UNICEF uses the "matching prin-

ciple" in extending assistance to programs around the world. Each Government receiving aid shares in the cost—its contribution at least equaling the amount of UNICEF help. Indeed, at present, receiving Governments are committed to spend the equivalent of nearly three dollars for every dollar allocated by the Fund.

An important part of every UNICEF-aided project is the training of personnel. Usually the UN contribution is for a brief period of years on a diminishing basis. During the period of UNICEF participation, specialists and technicians are trained to carry forward the program.

UNICEF in Greece

The national child welfare organization with which UNICEF works in Greece, where the need is great, is called PIKPA, a word composed of the Anglicized initials of the Greek name of the agency. PIKPA is sponsored by the queen. The president is Mrs. Th. Woyla, one of Greece's most distinguished women. In her office in Athens the writer first learned of the organization's varied and exten-

sive program throughout the land.

PIKPA is financed to the extent of about fifteen million dollars a year (an amount which goes an extraordinarily long way in Greece) partly by the Government and partly by a national lottery. UNICEF provides additional resources for specific programs in the amount at present of about \$300,000 a year. PIKPA's activities include a tremendous program of summer camps for children and youth, maternal and child care hospitals and clinics (including several mobile units in the remote mountain areas), two milk processing plants, milk dispensing and feeding centers, sanitation projects, vaccination programs, programs for handicapped children.

This observer will never forget his visit to an orthopedic surgical hospital for children at Pendeli high in the mountains east of Athens, and to a great rehabilitation center on the shores of Saronikos Bay south of Athens. He has seen nothing to match the devotion and skill of the nurses at Pendeli, and the complete dedication of the hospital's director, Mr. Christas Tsabos. Equally impressive was the tender competence of the therapists and attendants at the Voulos rehabilitation center where Mr. Stanley Vrailas is the able director. These are outstanding programs.

An unforgettable visit was made to a summer camp across the bay from Thessalonica in northern Greece—a spectacular setting. The closing "program" of a four-week camp tour for two hundred boys and girls included twenty-six presentations—classical Greek ceremonies, humorous skits, patriotic songs and



marches, traditional village dances, and the kind of group singing one hears in youth camps the world over.

Attacks on UNICEF

For several months UNICEF has been under attack in some parts of the United States because, as one of its enemies has put it, "a very substantial part of the total fund goes to communist and communist-controlled countries."

The truth is that UNICEF has over the years extended aid to 113 countries and territories, only two of which have Communist Governments: Poland and Yugoslavia. The United States extends economic assistance to these same countries. It should be noted also that UNICEF aid is given not to Governments but

to projects and services of worth to children and that the Governments of the receiving countries contribute also to these programs. UNICEF contributions to programs in communist countries have amounted to less than 3 per cent of its funds. Communist countries have made contributions to UNICEF's budget equal to much more than UNICEF has paid to projects in communist areas.

UNICEF operates on a budget of about twenty million dollars a year. This money is provided by voluntary contributions—principally from UN member nations. Other sources of money are UNICEF greeting cards (\$500,000 or so) and "Trick-or-Treat" for UNICEF which in 1958 raised more than one million dollars for the Fund.

WOMEN PLENIPOTENTIARIES

Thirty-two nations have sent thirty-eight women to the 14th General Assembly of the UN now in session. Seventeen of these distinguished women are full delegates, the others are alternates. The ranking delegate is Mrs. Golda Meier, Foreign Minister of Israel. Both Finland and Norway have sent accredited members of the Parliament. The delegate from Liberia is Assistant Secretary of State. Princess Ping Teang of Cambodia, a cousin of the king and formerly director of education in her country, is one of the new delegates. She is an ardent advocate of women's freedom and is proud of the participation of her countrywomen in the affairs of her Government.

Since the new administration in Cuba, Cuban representation includes Señora Teresa Morin, who handled Premier Fidel Castro's visit to the United States last spring. Most of the women representatives hold assignments to the Assembly's Social, Cultural, and Humanitarian Committee. All these women, well qualified for their important UN assignments, indicate the world-wide trend toward a recognition of women and their equal status with men in national governments.

The Churches and the United Nations

FOR several years the Commission of the Churches on International Affairs has issued a memorandum on selected items before the annual session of the United Nations General Assembly.

The memorandum incorporates the recommendations of the churches concerning many of the great issues before the UN. The document is distributed among the delegates and the Secretariat of the United Nations.

We are indebted to Dr. O. Frederick Nolde and Dr. Richard Fagley, Director and Executive Secretary of CCIA, for permission to use this very brief portion of the memorandum on items before the present fourteenth session of the UN General Assembly.

Item 2—Minute of silent prayer or meditation

Rule 64 of the Assembly's Rules of Procedure provides that "immediately after the opening of the first plenary meeting and immediately preceding the closing of the final plenary meeting of each session of the General Assembly, the President

shall invite the representatives to observe one minute of silence dedicated to prayer or meditation."

In their services of worship, Christians throughout the world regularly offer prayers to Almighty God for peace, justice, and freedom. In many churches special prayers and studies mark the observance of World Order Sunday or United Nations Day in the period when the General Assembly is in session. There is a growing conviction that, if the United Nations is to accomplish its lofty purposes, spiritual realities must be heeded and spiritual resources utilized.

Item 22—Report of the Committee on Arrangements for a conference for the purpose of reviewing the Charter (resolution 1136 [XII] of October 14, 1957)

Basis for CCIA Position

The question of amending the Charter to increase the membership of some of the United Nations organs and the question of Charter review are not unrelated, and the CCIA follows closely developments affecting

the structure and functioning of the United Nations and its main bodies.

The Executive Committee of the CCIA, in 1953, indicated its broad attitude toward the question in a statement which recognized "grave obstacles to any fundamental revision of the Charter" but saw enough flexibility in the present structure of the United Nations "to permit adequate procedures if public opinion can be sufficiently informed and aroused."

In 1954, the Section on International Affairs of the Second Assembly of the World Council of Churches spoke somewhat more fully on this subject. "The United Nations," it said, "can grow through the evolution of powers inherent in the Charter or delegated to it by common consent. A further method by which the United Nations can develop is through revision of the Charter." The statement went on to analyze factors that will need to be taken into consideration before appropriate Charter amendments can be recommended for ratification by the nations.

Until time and circumstances become more favorable for a thorough study of the matter, the CCIA will continue to encourage procedures whereby provisions in the present Charter can be most fully utilized.

Item 34—Draft International Covenants on Human Rights (decision of the General Assembly on December 12, 1958)

Background

The draft Covenants on Human Rights—one on civil and political rights, the other on economic, social, and cultural rights—were originally

prepared by the Commission on Human Rights and deal with virtually all aspects of the individual's life in society. They have been under consideration by the General Assembly since 1954.

The Third Committee, so far, has approved the preambles to the Covenants and the first article—on the right to self-determination—which are the same in both Covenants; ten articles covering economic, social, and cultural matters such as the right to work and fair wages, trade union rights, social security, welfare, health, education, and freedom for scientific research; and six articles on civil and political matters covering the right to life, prohibition of slavery, freedom from arbitrary arrest, treatment of convicted persons, and prohibition of imprisonment merely for failure to fulfill contractual obligations.

Basis for CCIA Position

Not unmindful of the conditions under which the elaboration of the texts of the Covenants continues at so slow a pace, the officers of the CCIA maintain the position that every effort should be made to complete as soon as possible adequate drafts and measures for effective implementation. While following all aspects of the Covenants, the CCIA Executive Committee gives particular attention to (1) provisions for religious liberty and related rights with careful scrutiny of permitted limitations; (2) the right of parents in the education of their children; (3) the import for religious freedom of a government's permission to derogate from its obligation in a period of public emergency; and (4) recog-

dition of the right of petition by individuals and nongovernmental organizations under appropriate safeguards. The following excerpts from a resolution adopted by the Executive Committee of the CCIA relate to matters still pending before the Assembly's Third Committee:

Article 18 (Covenant on Civil and Political Rights) :

Expresses general approval of the substantive provisions in the draft article on freedom of thought, conscience, and religion on condition that the second paragraph shall be interpreted, firstly, as not limiting the person who seeks to maintain or to change his religion but as solely designed to safeguard him against coercion, and secondly, as not limiting manifestations of religion except in accordance with the limitation set forth in paragraph three of the Article.

Urges that provisions for such limitations as may be deemed necessary in this article or elsewhere in the Covenants shall be nondiscriminatory and shall be determined solely by the requirements of personal and social responsibility.



Implementation: *Expresses* the opinion that, as a step toward a more adequate system for the protection of human rights through international and national action than is now possible, the Covenants should recognize the right of individual petitions and provide for petition by nongovernmental organizations and by individuals under appropriate safeguards, whether on the national or international level, in order that human rights may become a reality for all people.

Supplementary Item 5—Suspension of nuclear and thermonuclear tests

Background

This item was proposed by India in a letter dated August 16 (Doc. A.4186). The memorandum recites developments leading to the Geneva Conference on Cessation of Testing. It adds that such information as the Government of India has of the Conference indicates that some progress has been made and India hopes that the Geneva talks will reach a successful conclusion. However, "in the unfortunate event of no agreement being reached at Geneva in the near future," the memorandum concludes, a discussion of this problem in the Assembly "should contribute to its early and satisfactory solution."

Basis for CCIA Position

The basic position of the CCIA is expressed in the interrelated Statements adopted by the CCIA Executive Committee and the Central Committee of the World Council of Churches at New Haven in 1957.

The Central Committee meeting in Nyborg, Denmark, in August, 1958,

saw "prudent ground for constructive hope" in the findings of the conference of technicians on the detection of tests and in the offers to suspend tests which had been made under varying conditions by the U.S.S.R., the U.K., and the U.S. The Executive Committee of the World Council in February, 1959, adopted a Statement wherein it sought to relate previous positions of the churches to the difficulties which were obstructing agreement at the Geneva Conference on the Cessation of Tests—particularly the procedures of the Control Commission, the staffing of control posts, and the duration of the agreement for the cessation of testing. . . .

In August, 1959, the Executive Committee of the CCIA, meeting in Spittal, Austria, and the Central Committee of the World Council, meeting in Rhodes, Greece, addressed themselves to the existing situation in the effort to achieve agreement on the cessation of tests. While encouraging progress had been made at the Geneva Conference, uncertainty nevertheless prevailed as to what would happen after October 31, 1959, the terminal date of the commitment by the United Kingdom and the United States not to conduct tests. The difficulties were understood to be increased by the present inability scientifically to identify underground explosions. The CCIA Executive Committee and subsequently the World Council Central Committee formally adopted statements the relevant parts of which are here quoted:

The World Council of Churches has at various times urged the cessation of nuclear weapons testing with provision for

international inspection and control, notably in Statements on Atomic Tests and Disarmament adopted at New Haven in 1957 by the Central Committee and the Commission of the Churches on International Affairs. On reaffirming these former statements in all their present relevance, we now as members of the Central Committee call attention to certain matters which we consider immediately urgent.

We urge the powers not to resume tests unilaterally, in order that statesmen may have time to achieve agreements and the international situation may not deteriorate. A treaty to cease all tests should be urgently sought. . . .

Tests for peaceful purposes or for more certainly identifying possible underground explosions should henceforth be under international control. In particular, so long as international control is under discussion, powers which have not made tests as yet should not launch them anywhere for military purposes.

We affirm that no nation is justified in deciding on its own responsibility to conduct nuclear weapons tests when the people of other nations who have not given their consent may have to bear the consequences. Therefore, we call upon each nation contemplating tests to give full recognition to this moral responsibility as well as to considerations of national defense and international security.

Encouragement may be found in the declared readiness of the United States and the United Kingdom, as announced on August 26 not to resume testing for the remainder of the current year and by the concurring response of the U.S.S.R.—each taking its position on condition that the other powers will refrain from testing. It is to be hoped that the negotiations in the months ahead will lead to an agreement for the cessation of all tests—atmosphere, space, and underground—with provision for the installation and development of such international inspection and control, as will endow the agreement with reliability and permanence.

PROGRAM POINTERS



National data on church membership show that about two thirds of the members of our churches are women. Equally impressive data from the U.S. Bureau of the Census show over twenty-two million women at work today holding almost one third of all the jobs in the U.S. Half of these women are married and carry family responsibilities along with outside employment.

With these arresting statistics in mind we address "Program Pointers" this month to the ladies. Since we are going to discuss "strategy"—as opposed to feminine wiles—we hope male readers will see themselves as allies in a strategic mission.

→ FOR THE WHOLENESS OF THE CHURCH

First, we consider ways to unite men and women in a witnessing, ministering Christian community. Church women in the United States should know about a hard-working unit of the World Council of Churches. Its long title—the Department on Co-operation of Men and Women in Church and Society—may be amusing to Americans. It is not so to Europeans, Africans, Latin Americans, or Asians who realize what human relationships are yet to be worked out between the sexes, and who see man-woman relationships as touching "nearly all doctrinal and practical issues with which the church is concerned." Distinguished men and women in public life, social scientists, theologians, and Biblical scholars have frankly discussed the world-wide changes in women's status and roles, their "subordination" in church and society, the deep misunderstandings and rivalries between men and women. Such deliberations challenge Christian churches everywhere to reaffirm that the Chris-

tian faith has something vital and revolutionary to say about the relationships that ought to exist between men and women. We dare to suggest that the Christian community should demonstrate in its own life what these relationships should be.

In Daily Work

Local congregations need to realize that men and women now have the same vocational interests; furthermore, what they do for a living has greater influence than any other factor in their lives. According to present forecasts, women will continue in the labor force in increasing numbers. By 1975 nearly thirty million women may be gainfully employed. Now nine out of every ten women are employed at some time during their lifetime. No field of employment is closed to women. Men and women are at work in the same job categories.

We hope that many churches will make it possible for men and women to meet on the basis of daily work.

Sharp divisions of labor no longer separate men and women in community life; nor should they in the churches.

Several churches are experimenting with weekend retreats with a vocational focus. Men and women meet in vocational groups to discuss common problems. Teachers, medical technicians and doctors, social workers, persons connected with mass communications, have met in a few churches to consider the social responsibilities of their professional groups. They are just beginning to see what it means to bring their jobs under the scrutiny of the gospel.

It must be recognized that many women will not be reached by the traditional women's groups, because of employment, community interests, and family responsibilities. The fact that they have secular involvements ought not to be cause for reproach or alarm. Such women should be seen as strategic members of the church's outreach. In the new strategy that we propose these women are important: (1) in the discovery of new relationships and leverage that church members may have in community life; (2) in influencing decisions that involve the welfare of persons; and (3) in devising new program forms (neighborhood meetings, "house churches") that minister to people where they live. They may be the means of bringing the church into the world, so that the church and the world come under the judgment of God and the lordship of Christ.

Men and Women as Policy Makers

Women have a second church-wide responsibility to enter into the

decisions of the local congregation about its own program, policies, and economic affairs. Salary and wage scales of church employees, conditions for employment, the status of women staff members, and many other policy matters are proper questions for sensitive and responsible women to raise.

With General Assembly approval of the ordination of women as ministers and ruling elders, the "man-woman situation" in the churches is slowly changing. Women are emerging from the kitchens and sewing rooms to take responsible places with men in determining church policy and program. Women can hasten the day when their leadership will be more widely utilized on church boards by thinking beyond "womanish," traditional categories.

For the wholeness of the church local congregations need to prepare women through Bible study, reading programs, conferences of the laity.

Women as Students

Scholars like Mary Ellen Chase and Margaret Mead have seriously asked, "Why is it that more women have not become great novelists, playwrights, scientists, theologians?" Thousands of women who have graduated from college with honors have allowed their academic powers to atrophy.

Hopefully many churches will be conducting family nights this year on Africa; women of the congregation can make themselves available to help in these family night plans. Some women will have time to study the economic, social, and political changes that have occurred in Africa.

They can enliven the discussion on the acute problems of newly independent nations as well as areas still under colonial domination.

Women who have studied "Christ, the Church, and Race" will be able to show the relation of our own pat-

terns of segregation to *apartheid* and the tragic violations of human rights in South Africa.

Women have to demonstrate in their various congregational relationships that they have learned to think with some social perspective.

→ FOR WOMEN ONLY

If we are honest in evaluating women's role in the church both as pioneers in new ventures and as loyal supporters of the existing program and organization, we have to admit that there are valid historical reasons for women's organizations. Women banded together to serve their churches in their own special ways because they were not admitted to the ecclesiastical councils with men. Their organizations, like similar secular groups, have accomplished great things and have prepared many generations of women to live abundant, socially useful lives. Without theological understanding of the nature of the churches and of mankind, separate groupings of women have sometimes denied the essential oneness of a man-woman world created by God, as well as the basic unity of the Christian community. Indeed, women's activities have sometimes been substitutes for the wholeness of Christian fellowship.

We hope that local social education and action secretaries are acutely conscious of the need for man-woman participation in their congregations and are seeking constantly to end "the battle of the sexes" in order to make it possible for men and women to co-operate "in church and society."

Some women in local congrega-

tions will continue to serve principally through their association groups. But this does not relieve women's groups from the important task of preparing their members to move out into responsible church-wide leadership.

For these reasons the current circle study booklet *Consider the Church* (PDS, 20 cents) should be used as a source book for basic training in United Presbyterian doctrine and polity. It is important, both to the women's program and to the church as a whole. There is no Biblical or sociological reason for believing that women cannot be as competent theologians as men. Indeed, as we consider the laity today, all church members ought to be able to think theologically and to understand such Biblical categories as "sin," "reconciliation," and "witness."

Program Planning

As another program year gains momentum we hope the program planners in the program department and executive committee are continuing the process of planning and evaluation. They should be asking: How are things going? What is the quality of leadership in the association and circle? How do members respond to the discussion and interact with one another? Do the meetings really

meet the members' needs? How are social responsibilities and Biblical truth joined together? What is the mission of the church in the world? Indeed, planning and evaluation can not be stressed too greatly.

It is in the process of planning program and training circle leaders that the SEA secretary has a special role. For example, in the current Bible study of The Psalms *Hymn-book of the Ages* (PDS, 20 cents), the SEA secretary's specific knowledge about injustice, suffering, evil, and the dark "inhumanities of God's enemies" enables her to relate the psalms to contemporary life, universal needs, and human conditions to which the psalms speak today. From her study of Reformed theology she helps in the discussion of such theological concepts as the majesty and sovereignty of God. By using what C. Wright Mills calls "sociological imagination" the SEA secretary can help to show the relation of current events in our communities to other parts of the world, and the effect great global issues have upon the personal lives and interests of the women. This joining of Biblical perspective and social insight may be a sophisticated idea. If so, it is high time that we learned to be sophisticated!

Conversations on Town and Country (PDS, 20 cents) is likewise full of social significance. The SEA secretary should help in the program department to prepare circle leaders to lead "the conversations." She will add to their understanding of what has happened in rural society today by her specialized reading and observation of community trends and changes. To understand what is hap-

pening around us and to be able to appreciate the needs, problems, and dilemmas of rural society is to "read the signs of the times."

Circle leaders should be directed to read the October issue of *SOCIAL PROGRESS* with timely articles by C. Wright Mills and Roger L. Shinn; also *Social Responsibility in Farm Leadership*, by Walter W. Wilcox (Harper & Brothers). This book is one of the studies in the Ethics and Economics series developed by the Department of Church and Economic Life of the National Council of Churches.

In training and planning sessions on *Conversations* there should be recognition of these points:

—> The role of the church in increasing understanding between farmers and industrial workers, and between various groups of farmers. The fact that farming interests are so diverse makes farm policy extremely difficult and controversial. Be sure the women realize, for instance, that what is good for wheat farmers may keep the price of seed high and ultimately hurt cattle raisers and dairymen.

—> The common need of rural and urban communities for increased water supplies. The growing demand for water by large irrigated farms and expanding cities and industry has not been fully appreciated by the churches as a part of Christian stewardship.

—> The common need of rural and urban communities for long-range, co-ordinated planning. Wise planning bodies must look far down
(Continued on page 43)

WHAT'S HAPPENING



In the Churches

The United Nations 34th Annual High

School Contest for students across the country is now under way. Sponsored by the American Association for the United Nations, participants compete to learn about recent and historic efforts toward international understanding and co-operation.

Study materials will be sent to schools in the form of a booklet entitled *We the Peoples . . .* to be purchased for 50 cents if more than one copy is ordered. Teachers register their students for the contest. Registration closes February 12, 1960. The contest examination will be held on Thursday, March 3, 1960.

Churchmen will want to encourage participation of local school districts in this program. Information, study booklets, examinations, and directions may be obtained from the American Association for the United Nations, 345 East 46th Street, New York 17, N.Y.

Censor of a Southern minister for allegedly "following the leadership of the Holy Spirit in preaching his convictions" brought a group of Tennessee United Presbyterians rallying to his defense.

Following the severance of pastoral relationships of Rev. Robert B. McNeill with the First Presbyterian Church (U.S.), Columbus, Georgia,

by the Presbytery of Southwest Georgia, the Cumberland Mountain Presbytery passed the following resolution:

"We, the members of the Cumberland Mountain Presbytery of The United Presbyterian Church in the U.S.A., extend to you our thoughts, our moral, spiritual, and prayerful support in this your time of physical and mental stress. We stand with you in Christ and strongly uphold the principle of the freedom of the pulpit, feeling that a Christian minister must at all times proclaim God's truth as it is revealed to him. . . ."

"Of the many problems that confront our country today, alcoholism is becoming of increasing urgency." With these words a group of sixty-nine men and women, clergy and laymen belonging to fifteen religious groups, began a message addressed to all members of American churches and synagogues.

The group, representing the three major faiths—Protestant, Catholic, and Jewish—drafted a statement of opinion at the conclusion of an institute held under the auspices of the North Conway (N.H.) Foundation.

Recognition of alcoholism as a special problem and the need for acceptance of church and synagogue responsibility for providing hope and help for its victims was noted in the statement, which reads in part:

"As we respond to God's love for

us by love for and service to all men, we of the church and synagogue must include in our concern the alcoholic and his family. Because a primary need of the alcoholic is awareness of God's love for him, we have a special responsibility to minister to him.

"We have discovered that whether we believe it right or wrong to drink, we are agreed that alcoholism presents a special problem and that the alcoholic suffers from a situation from which he cannot escape without help. We can, therefore, regardless of our ecclesiastical ties, work together in our communities to provide hope and help for the alcoholic and the members of his family. We have learned that our congregations and clergy can effectively provide much of what the alcoholic and his family need."

The statement continues by calling attention to the importance of training in counseling:

"We would emphasize that the counselor, who needs the daily outpouring of God's grace, will become a more effective counselor through compassionate understanding of the counselee. What he is will speak far more loudly and effectively than what he says. Competence, however, is important and wherever possible clergymen are urged to get clinical experience in counseling."

Clergy and congregational cooperation with all effective agencies at work in the field was also highlighted by affirming the fact that:

"Alcoholism is a community problem, and part of the function of the clergyman is to stimulate community action where it is lacking and support its maintenance and extension where it exists."

Clergymen were also urged to "use community resources and learn how to make proper referrals. They should assume their proper function in community medical and psychiatric facilities whether they be public or private. Pastor and rabbi should develop reciprocal relationships with social agencies such as family societies, child welfare agencies, and marriage counseling units."

The group recommended that clergymen "assist in the formation of and work with local committees on alcoholism, and that churches and synagogues encourage research efforts in this field."

In conclusion, it was suggested that institutes, seminars, and workshops at the local level, organized on an interfaith, interracial basis under both community and church auspices, can be most helpful in stimulating community activities.

Copies of the complete statement and information concerning the annual institutes can be secured by writing to North Conway Foundation, North Conway, N.H.

Mr. John Park Lee, Secretary of Health and Welfare of the National Mission's staff, The United Presbyterian Church U.S.A., was elected president of the institute for the ensuing year.

Specialized graduate education in Church and Community is now being offered by McCormick Theological Seminary.

In addition to its highly esteemed regular studies in theological education and Christian education, the new program is designed to equip Christian workers with an under-

standing of the social and cultural forces that are dynamically related to the mission of the church.

The program is divided into four main parts: (1) Courses for students working toward the degrees of Bachelor of Divinity, and the Master of Arts in Christian Education or in Church and Community. (2) Seminars, lectures, and conferences for both professional and voluntary workers. (3) Research studies. (4) A three-year course of study for those who plan to engage specifically in social service under religious auspices.

Scholarships and financial assistance are available to help meet partially the cost of the specialized program. Detailed information may be secured by writing to Department of Church and Community, McCormick Theological Seminary, 2330 North Halsted Street, Chicago 14, Ill.

The interaction of public and church school education processes and their effect upon young persons was recently explored in a preliminary study made by the Social Education and Action Committee of the Synod of California.

Specifically, the study dealt with the relation of the social studies program of the public schools of California and the *Christian Faith and Life* curriculum of The United Presbyterian Church U.S.A. Dr. L. Malcolm McAfee, of Palo Alto, California, was director of the study.

In a report to the synod, it was pointed out that "the most obvious difference between the two programs is that they simply do not seem to refer to each other, except indi-

rectly." "The underlying issue in relating these two study programs may be formulated in terms of the public-school social studies program's stressing a Greek, relative, optimistic, value-oriented approach; while the church *Christian Faith and Life* curriculum stresses a recovery of a relevant, Hebraic, pessimistic, and relationship-oriented approach."

In restating the issues in terms of age groups, the report said in part: "The public school, in treating history in a largely chronological way, without making its philosophical orientation clear, comes early in primary grades at the core of the historical nature of the Christian position. This is the beginning of the whole process of secularization in our child-rearing process, and it must be dealt with here where the process begins."

Suggestions for dealing with the problem through existing programs of the church and also through special projects are embodied in the study.

A kickoff dinner for an annual SEA emphasis has become a tradition in Detroit Presbytery. The dinner, which is sponsored by the Presbytery SEA Committee, is held the night before the presbytery meeting. A presentation of the emphasis theme is also made at presbytery the following day.

Arrangements are now being made by the SEA Committee led by its chairman, George Laurent, for a dinner late in November when the 1960 emphasis on international affairs will be launched.



In the UN

The fourteenth session of the General As-

sembly of the United Nations, now meeting in New York, has before it an agenda of some eighty items. Many of them require decisions affecting vast numbers of people.

The most dramatic event of the fourteenth session was the visit of Premier Khrushchev, of the U.S.S.R., on September 18. His disarmament proposals have focused attention on this issue which many believe to be the most urgent of our time.

A ten-nation disarmament committee, composed equally of Soviet and Western members, will meet in Geneva in 1960. This committee is set up outside the United Nations but will report to it.

As this is written, the impasse continues in efforts of the General Assembly to fill a vacancy in the Security Council. After thirty-two ballots, voting is about equally divided between Turkey, supported by the United States, and Poland, which has Soviet backing. Yugoslavia may be a compromise choice.

The Social Committee of the General Assembly has approved the text of a declaration on the rights of children. The charter lists ten principles including the right to special protection and care and the right to equal educational opportunities.

The United States approved the absence of any specific provision for international implementation and enforcement of the rights of chil-

dren. It is because of its aversion to international jurisdiction in the field of human rights that the United States has not ratified the 1948 UN Convention on Genocide.

It is expected that the General Assembly will speedily approve the children's charter.

Early in October the Arab states presented a letter to the Secretary-General of the United Nations embodying their unanimous reply to his proposals concerning the Arab refugee problem and the continuation of UN assistance to the exiles from Palestine. (See pages 11-17.)

The letter was signed by representatives of Iraq, Jordan, Lebanon, Syria, Morocco, Saudi Arabia, Sudan, Tunisia, the United Arab Republic, and Yemen.

The Arab reply amounts to: (1) an "endorsement of the Secretary-General's recommendation for the continuation of the agency (UNRWA) apart from the economic reasons mentioned in the report to justify the integration of the refugees outside their homeland"; (2) a rejection of the economic section of the report "because it prescribes a basis for resettlement and refers to matters falling outside the subject under consideration"; and (3) an "affirmation of the stand of the Arab States and of the Arab people of Palestine on the right of the Arab refugees to return to their homeland, their determined insistence on this return, their rejection of every project which might, even indirectly, aim at the settlement of refugees outside their country, and their demand to return to their homes."

About Books

Editors' Note: So many books on international relations are rolling off the presses, some of them excellent, that the editors of SOCIAL PROGRESS are constrained to call the attention of our readers to a few of them. The appearance of a book on the list below does not necessarily constitute a recommendation or endorsement by the Department of Social Education and Action.

Waging Peace: The Swiss Experience, by William Bross Lloyd, Jr. Public Affairs Press, 1958. 101 pp. with index. \$2.50.

This book challenges the concept of collective security as an approach to the preservation of peace. The author believes that five centuries of experience by the Swiss cantons with one another and Switzerland's later neutral role in international affairs hold an important lesson for contemporary nations living within the collective security framework of the United Nations. The book is a valuable study of the little-known history of Switzerland, independent of its contribution to UN peacemaking.

Paths to Peace: A Study of War—Its Causes and Prevention, by Victor H. Wallace. Cambridge University Press, 1957. 397 pp. with index. \$3.75.

Here is a collection of twenty essays by a variety of specialists com-

menting about war and peace from within their own discipline. Examples: War and the Biological Struggle for Existence, Economic Conflicts in Relation to War, Nationalism as a Cause of War, The Influence of Religious Teaching as a Factor in Maintaining Peace, What Can Each Citizen Do Individually to Promote Peace? The Foreword of the book was written by Jawaharlal Nehru, and contains at least one statement worth repeating here: "It is unrealistic, and indeed perilous, to rest in the belief that this world of ours will be rid of the scourge of war . . . merely because there is a general desire for peace."

The Arms Race: A Programme for World Disarmament, by Philip Noel-Baker. Oceana Publications, 1958. 579 pp. with index. \$6.00.

The author was a participant, both as a delegate and as a member of the Secretariat, in the League of Nations in the 1920's and later helped represent Great Britain at the United Nations. He also taught international relations at the University of London. His book carefully analyzes the history of disarmament efforts, the current situation, the threat of non-nuclear weapons (e.g., chemical and biological), and suggests practical proposals for "a way out." The book is massively documented.

Permanent Peace: A Check and Balance Plan, by Tom Slick. Prentice-Hall, Inc., 1958. 181 pp. with index. \$2.95.

Basing his approach on the assumption that "war is *man-made*," and therefore can be "*man-prevented*," Mr. Slick unfolds a plan for universal disarmament within the framework of the United Nations dependent upon a collective security police force that would implement inspection and control. He was much influenced in his thinking by Norman Cousins' *Who Speaks for Man?* and believes the personal involvement of American citizens is essential to achieving world disarmament. Mr. Slick is a Texas businessman.

Diplomacy in the Nuclear Age, by Lester B. Pearson. Harvard University Press, 1959. 114 pp. \$2.75.

This is a brilliant book by the distinguished Canadian diplomat with thirty years of experience in the art of diplomacy and a Nobel Peace Prize as part of his qualifications. Mr. Pearson urges that heads of state and foreign ministers reduce their picaresque and peripatetic individual diplomacy. The time available in the modern world for complex decisions to be made can frequently be measured in hours, and the price of a mistake can be universal destruction. All the formal margins of safety have been cut almost to the vanishing point. The book also contains Pearson's famous Nobel Peace Prize Lecture of 1957: "The Four Faces of Peace"—Peace and Trade, Peace and Power, Peace and Policy, Peace and People. *Diplomacy in the Nu-*

clear Age is based on the William L. Clayton Lectures of 1958 delivered at Tufts University. The First Clayton Lecture produced Dean Acheson's *Power and Diplomacy*.

Inspection for Disarmament, by Seymour Melman. Columbia University Press, 1958. 291 pp. \$6.00.

Leaving to others the *political* problems of a workable system of international disarmament inspection, control, and enforcement, Professor Melman (Industrial and Management Engineering at Columbia University) and his associates analyze the incredible complex *technical* problems of inspection: review of budgets, aerial inspection techniques, detection of nuclear tests, control of fissionable materials production, control of missile production, biological warfare, sampling. The book is somewhat technical in parts, but sufficiently readable to convey to the lay reader the fact that inspection and control is not simply a matter of getting political agreement among the nation-states.

Arms and the State, by Walter Millis with Harvey C. Mansfield and Harold Stein. The Twentieth Century Fund, 1958. 436 pp. with index. \$4.00.

During the isolation of the nineteenth century, the twin constitutional requirements of providing for the common defense and promoting the general welfare could be isolated from each other. Today this is no longer possible—the military and the civilian aspects of government are so intermeshed that neither uni-

formed officers nor the administrative bureaucracy nor the legislature can act from any firm, independent position. The book is almost worth the price for its 74-page analysis of the military-political entanglement that led to Truman's dismissal of MacArthur from his Korean command.

The Face of War, by Martha Gellhorn. Simon and Schuster, Inc., 1959. 244 pp. \$3.75.

Here are vivid, dramatic "slices of life" written in crisp journalistic style about four wars that really became one: the War in Spain, the War in Finland, the War in China, and the Second World War. They are news stories from the pen of a foreign correspondent. The earliest ones were written in 1936, the latest in 1959. And they refresh the dulled memory to the blood, tears, pain, lies, propaganda, destruction, and chaos that constitute the "face of war." Miss Gellhorn believes that "memory and imagination, not nuclear weapons, are the great deterrents."

Peace or Atomic War? by Albert Schweitzer. Henry Holt & Co., Inc., 1958. 47 pp. \$1.50.

The world's most famous Christian, in three brief chapters, presents another testament of conscience calling for the renunciation of nuclear tests, peace negotiations at the highest levels, and recognition of the deadly danger of an atomic war. The book is a reprint of three radio broadcasts made from Oslo, Norway, on April 28, 29, and 30, 1958.

No More War! by Linus Pauling. Dodd, Mead & Company, Inc., 1958. 254 pp. with index. \$3.50.

In easily understood laymen's language, the world-famous scientist and Nobel Laureate explains why the danger from fallout of nuclear weapons testing is many times greater than popular apologists maintain, and why a nuclear war is unthinkable if civilization is to continue. This is an eloquent and moving plea, even to the most benumbed and lulled person, for an end to war.

Common Sense and Nuclear Warfare, by Bertrand Russell. Simon and Schuster, Inc., 1959. 93 pp. \$2.50.

Here is another urgent plea to the nations to abandon power politics, or at least to qualify it with wisdom, in a crash program to avoid mutual annihilation. Russell develops the ideas he presented first in correspondence with Khrushchev and Dulles, analyzing the perils of brinkmanship and sophisticated weaponry, and outlining steps toward disarmament and control.

Friend to Friend, by Pearl S. Buck and Carlos P. Romulo. John Day Co., Inc., 1958. 126 pp. \$2.50.

An American friend of Asia and an Asian friend of America exchange some candid views and counsel about their respective areas. Ranging from Little Rock and American race relations to Asian neutrality and apparent open-arms welcome of communism, the book presents a "stereoscopic" view on some of the

present day's important problems of East-West relationships.

The Idea of Colonialism, by Robert Strausz-Hupé and Harry W. Hazard. Frederick A. Praeger, Inc., 1958. 496 pp. with index. \$5.00.

Fifteen essays contributed by the Associates of the Foreign Policy Research Institute of the University of Pennsylvania probe the history of a phenomenon that has been with us since history began, and examine some of the popular ideas about colonialism, for example: Every people is capable of effective self-government (?); Every dependent people would benefit from independence (?). It is imperative that Western nations understand the propaganda being used against them by the most imperialistic power in the modern world, the U.S.S.R., and know how much of it is based on historical fact. *The Idea of Colonialism* is a helpful source book for the achievement of that understanding.

Germany and the East-West Crisis, by William S. Schlamm. David McKay Company, Inc., 1959. 237 pp. \$3.95.

This is a somewhat angry critique of those who believe that Soviet communism is evolving and changing, and who therefore think a more flexible American foreign policy ought to be created. With theological excursions, the author—a former German newspaper editor and more recently with *Fortune*—ridicules those who challenge Government fallout statistics, those who believe war is “unthinkable” (like President

Eisenhower), and those who are appalled at the possibility of a mistake's leading to nuclear war. Mr. Schlamm, for example, believes that “a determined Western policy, willing to put all Western military might behind the legitimate German demand for the overdue restoration of German national integrity, would most likely obtain a Soviet withdrawal from East Germany.” He may be right. But the possibility that he may be wrong makes one glad that Mr. Schlamm is not our present Secretary of State.

Israel Today: Land of Many Nations, by Ruth Gruber. Hill and Wang, 1958. 242 pp. \$3.95.

Israel was ten years old in 1958, and this volume was published to coincide with its birthday. It is more of a cultural survey of this new nation, with a little moderate political commentary on the Arab refugees and the war in the Sinai peninsula, than anything else. Colorful descriptions of the major cities, studies of the many cultures represented by the immigrants, high lights about folkways, jokes, customs, art, music, and theater, fill the pages of *Israel Today*. One chapter deals with the Dead Sea scrolls, and an Appendix gives tips on where to go and what to see—with prices.

The Near East, by William Yale. The University of Michigan Press, 1958. 504 pp. with index. \$7.50.

Iraq, Israel, Jordan, Lebanon, Syria, Saudi Arabia, Turkey, and Nasser's Egypt—what the author calls the Near East—are erupting in

revolution that has been in the making for centuries. This is one of the fifteen-volume University of Michigan History of the Modern World. Out of the tangle of histories and peoples come today's headlines. Professor Yale served as military observer at General Allenby's headquarters of the Egyptian Expeditionary Force, and was an expert consultant to the Paris Peace Conference as well as an adviser to the U.S. State Department. His commentary about the history, culture, geography, economics, and politics of the crossroads of the world is detailed, massive, and scholarly.

The Middle East: A Political and Economic Survey, by Sir Reader Bullard. Oxford University Press, 1958. 569 pp. with index. \$9.00.

The fact that Professor Yale calls the area the Near East and Sir Reader calls it the Middle East suggests the complexity of this trouble spot. Bullard's book can be used by the specialist as a compact reference and by the general reader as a comprehensive description of the region, its peoples, and its problems. The sheer massiveness of the data presented may leave the lay reader gasping for breath and exclaiming, "I didn't want to know that much about it."

Yonder One World: A Study of Asia and the West, by Frank Moraes. The Macmillan Company, 1958. 209 pp. \$3.75.

Frank Moraes is former editor of *The Times of India* and now editor in chief of the *Express*, a newspaper

chain. His book includes not only firsthand appraisals of the conditions of the Far East—India, Japan, China, Pakistan, Indonesia—but also the personalities of their key figures. He has pungent comments about Gandhi, Nehru, Chiang, Chou En-lai, Sukarno, Adenauer, Dulles, Acheson, Stevenson. *Yonder One World* is a valuable and, for its brevity, an accurate survey of the Far East in its relations with the West.

One Language for the World, and How to Achieve It, by Mario Pei. The Devin-Adair Company, 1958. 291 pp. with index. \$5.00.

A leading linguistic authority makes a persuasive argument for teaching every child in the world one universal language besides his native tongue so that in one more generation interpreters will no longer be necessary. He suggests what such an achievement could and could not do for the world, and describes previous attempts to construct artificial languages and to agree upon one existing one.

Prosperity Through Competition, by Ludwig Erhard. Frederick A. Praeger, Inc., 1958. 260 pp. \$5.00.

The Vice-Chancellor and Minister for Economic Affairs of West Germany took over the direction of the economy of the West German republic in 1948 at a time when recovery from the ravages of the war were only beginning. He announced the ending of rationing and price controls. "Turn the people and the money loose," said Erhard, "and they will make the country strong."

SOCIAL PROGRESS

Whether this is an accurate description of his economic policy and whether the economic strength of West Germany today is due primarily to that policy is debatable. But *Prosperity Through Competition*, Erhard's account of how he steered the economic development of a totally defeated nation to recovery, makes good, informative reading.

The Schuman Plan: A Study in Economic Cooperation, 1950-1959, by William Diebold, Jr. Frederick A. Praeger, Inc., for the Coun-

cil on Foreign Relations, 1959. 750 pp. with index. \$6.50.

Since 1952 the heavy industries of two hereditary enemies—France and Germany—and of Belgium, Holland, Luxembourg, and Italy have made up the European Coal and Steel Community. More recently the same six countries have embarked on a new stage of economic integration with a Common Market and the creation of a European Atomic Energy Organization. Diebold's book is a detailed study of how this radical new international experiment has worked—and it has worked pretty well.

PROGRAM POINTERS

(Continued from page 33)

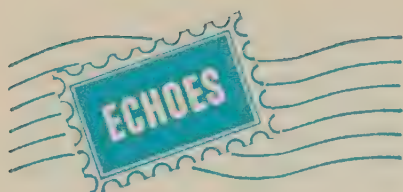
the road to provide for good schools, recreation, housing, transportation systems, and diversified industry.

The case study on pages 23 and 24 of *Conversations on Town and Country* should prompt the SEA secretary to explain some of the plain economic facts that need to be considered. Churches in rural and urban areas are linked to social, economic, and political conditions. Before a wise decision can be made about the churches, study of the economy of the area is essential.

→ The need to look to basic causes for the prevention of social ills. Chapter 3 suggests the urgency of discovering the causes of social dislocation, and underscores the importance of the economic factors in town and country problems.

Back to the Charter

As these studies progress and program groups plan, constant reference should be made to the *Charter for Christian Action* (PDS, 10 cents) adopted by United Presbyterian Women. If we believe in the words of the Charter that "what we do in the years ahead will make a difference," the women of our local congregations need to take the Charter seriously as it guides their continuing service and witness. The SEA secretary should be familiar with all of the sections that have social aspects. As she discusses these in the program department there can be general agreement about "next steps." The program department makes the Charter a working document and program guide.



Dear Sir:

I was especially pleased with the June SOCIAL PROGRESS. I have been wanting material from Hoekendijk and tried to see him when I was in Holland but he was ill. I had part of the article translated right away for my class and also made a chapel talk about it. The whole issue is fine. Of course I am glad to see the article by my son-in-law, George Todd. George presented much the same material to our students at the seminary when he was out here in the winter.

I should like very much to have twenty-five copies of the June issue of SOCIAL PROGRESS for future use. . . .

—*Sam H. Franklin*

*Union Theological Seminary
Tokyo, Japan*

Dear Sir:

I have before me the July number of SOCIAL PROGRESS open to page 21, "Problems of Alcohol."

It is well that more attention is being given this problem which is cursing our America. It parades wearing a cloak of decency and respectability.

The pronouncement has vitality but the last ten lines of the last paragraph on page 22 show how alcohol has crept into a few pews in the Presbyterian churches—the rejection of a proposal that former deliverances should be "reaffirmed" rather than called to the attention of the

churches. This seems to mean that the pulpits are not under mandate to speak out against the use of alcoholic drinks.

The second rejection was to substitute "victims of the misuse of alcohol." This was a clear demonstration of the dangerous hold social drinking has gained on church people.

Before moving to Long Island, I attended the First Presbyterian Church of Akron, Ohio. There were heads of families some of whom were officials of the church. They came to church regularly on Sunday morning but seemed to think nothing of attending a cocktail party on Sunday afternoon or evening or having one in their own home.

In my home I spoke against tobacco and liquor. One day one of my sons, then about fourteen, came to me with this: "I don't see why you talk against tobacco and liquor the way you do; the church doesn't say anything about it." He had me there. The arguments that had recognition in my youth no longer held, and the examples of men reeling on the street were not obtainable. Now the "products" are kept from view of the public. The only opportunity to see the aftermath of a weekend was on Tuesday morning in police court.

The son is married now. He and his wife both smoke and drink—seem to feel compelled to keep the stuff in the house. It is a breach of social courtesy not to offer it. I am an outlander when it comes to modern society.

America's social drinkers have thrown off the badge of personal responsibility and discipline. They have forgotten the force of influence upon others.

When I was about nineteen years of age I came under the aggressive influence of the Christian religion and its discipline. This caused me to resolve that no young person would ever have the opportunity to say, "Why should I abstain, Robert Crawford does it?"

I do have a "disease," a fondness for sweets, but when there has been overindulgence, as has sometimes been the case, my brain is not dulled.

It looks as though there is a trend toward a sloughing off of morality and of personal discipline while still holding fast the Christian concept.

—*Robert D. Crawford*
East Setauket, New York

Dear Sir:

I have been a more or less regular reader of SOCIAL PROGRESS for several years. For twenty-five or thirty years I have been disturbed by the gap between the courageous pronouncements of the General Assembly on social and economic problems and the almost total indifference of the local churches in this field. I have just been named chairman of a subcommittee on social education and action in my church to make SEA recommendations to the session committee on Christian education. I should much appreciate your suggestions for making such recommendations.

My present idea would be something like this: order half a dozen copies of the July issue of SOCIAL PROGRESS ["United Presbyterians Speak—1959"] for the use of the subcommittee; get the session to stage an open meeting (or more than one meeting) for discussion of the

1959 General Assembly's SEA pronouncements, the discussion being preceded by a detailed explanation of each pronouncement by a qualified person; get the session to commit itself along the line of some or all of the General Assembly's pronouncements, and possibly one or two matters not yet gone into by the General Assembly, and to urge members of the congregation to write supporting letters to the proper authorities (especially members of Congress); and possibly work out a questionnaire for candidates in the primaries next year. I am not sure whether it would be feasible (or if so, desirable) to try to co-operate with other churches of the presbytery and/or other local churches.

I think it is important that we should not go off "half cocked," but neither should real issues be evaded. I hope you can suggest a few methods of accomplishing something tangible.

—*Name withheld at writer's request*

Dear Sir:

I read a copy of SOCIAL PROGRESS with great interest. It was a good summary of Calvin's position on social responsibility. I am sending it to a young friend of mine at Yale who is interested in that period. I would like to ask how extensively SOCIAL PROGRESS is used in teaching in your churches?

For a number of years, before a severe physical collapse with a variety of ailments, among other data I used to gather for my files material on the activities of the "minor" political and semireligious groups such as Fellowship of Reconciliation, etc. Another category that amused me

was comments, observations, conversations with ministers and church members until I was almost convinced that churches existed solely to provide battlefields for "sons of Belial" whose complaints all seemed to focus or be projected on the minister of a particular church.

I would like to ask you if you would kindly send me material about your group and what they are doing, how, where, why, etc. I do hope I also qualify for one of your temperance certificates, for I have been a lifelong nondrinker. I am allergic to alcohol. My cocker spaniel, Beelzebub, will vouch for my affection for him; so may I have a "Kind to Animals" pin? I assure you I will treasure it as a pearl above price.

Along with theology, which amuses me greatly, I would read about the church and social action and progress. I think about 1919 or thereabouts the church became more vital as a living issue. Rauschenbusch, Carpenter, et al. It was an interesting period. I do not recall reading about any unusual activity of your church until recently. I know you established schools, were much interested in Biblical scholarship and the like. How about now? I would like to keep *au courant* with the newer developments.

—Abram Segal, Ph. D.
Tucson Book Shop
Tucson, Arizona

Dear Sir:

Americans must return to the faith of their fathers and the principles on which this country was founded or the nation faces decline and fall. More leaders of flocks should get back to the Bible, "instead of preaching their feelings and their words." This applies to the corporations, "steel and oil" especially, the unions, American Legion, and all organizations that support our form of government and who keep it in power. If they be so-called Democrats or Republicans, they all need Communion, with changes for the better, or face destruction. . . .

Material things are not part of Christian thinking or preaching! Only spiritual things are! Therefore the church and the shepherds can advise labor and management only what the Bible tells about the merchants and labor and what is wrong and right. I therefore state there is only one judge who judges who is right and wrong. . . .

If business were run according to the Bible, there would be no need for leaders or unions so to harness the worker. . . .

I am a steel worker in a Duluth Steel plant, a member of Local #1028 Steel Workers Union. . . . I am also a member of the Presbyterian Church.

—John P. Neely
Cloquet, Minnesota

EVENTS.

A listing of important events in which the program of the Department of Social Education and Action is developed and implemented.

Synods, presbyteries, presbyterials, youth groups, men's groups, etc., are invited to use this column to list SEA events.

To list dates or to secure information concerning any date or emphasis listed, except as otherwise directed, write to: Events, Department of Social Education and Action, Board of Christian Education, The United Presbyterian Church U.S.A., 830 Witherspoon Building, Philadelphia 7, Pa.

November

- 9-13** Advanced Seminar on International Affairs, New York, N.Y.
(Write to Church Peace Union, 170 East 64th Street, New York 21, N.Y.)
- 22-29** Share-Our-Surplus Week
(Write Church World Service, 475 Riverside Drive, New York 27, N.Y.)
- 27** World Affairs Seminar for Seminary Students, United Nations, New York, N.Y.

December

- 10** Human Rights Day, commemorating the eleventh anniversary of the Declaration of Human Rights.
(Write to U.S. National Commission for UNESCO, Washington 25, D.C.)

January

- 17-23** Church and Economic Life Week: "Changing Patterns in Economic Life—New Trails for a New Decade"
(Also, write to Department of Church and Economic Life, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.)
- 22-28** Institute on Overseas Churchmanship, Study Fellowship Center, Stony Point, N.Y.
To assist laymen planning to live or work overseas and to equip pastors in counseling those who are to embark on overseas assignments. Similar institutes: February 12-18, 1960, Thompson House, Webster Groves, St. Louis, Mo.; March 11-17, 1960, Mar Casa Beach Retreat, Los Angeles, Calif.
(Write to sponsoring agency: Commission on Ecumenical Mission and Relations of The United Presbyterian Church U.S.A., 475 Riverside Drive, New York 27, N.Y.)



MAN'S DAILY NEEDS
in the context of his ultimate need
—the olive branch of peace, the
scales of justice, the loaves and
fishes of daily sustenance, the
alpha and omega of the Word—
all in the light of the cross.

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